Eben-ezer.

A

Thankful Memorial

OF

GOD'S MERCY

In preserving ENGLAND from the GUNPOWDER-TREASON, 1605.

Being a SERMON on 1 *Sam.* 7. 12. Prepared for *Novemb.* 5*th*, to be Preacht at the Cathedral; but Preacht for the most part of it at the Parish-Church of *Temple*, in the City of *Bristol*, on the 6*th* of *Novemb.* being the Lords Day.

By *John Chetwynd*, M. A. Prebend of the Cathedral, and Vicar of *Temple*, in the City of *Bristol*.

Psal. 118. 24. *This is the day which the Lord hath made: we will rejoyce and be glad in it.*

LONDON:

Printed for *Tho. Parkhurst*, at the *Bible* and *Three Crowns* in *Cheapside*, near *Mercers-Chappel*. 1682.

To the VVorſhipful and his ever Honoured Friend and Kinſman, *John Harington*, of *Kelſton*, Eſq; one of His Majeſties Juſtices of the Peace for the County of *Somerſet*.

SIR,

I Have made bold to direct theſe Papers to you, as a Teſtimony of my reſpect, and as being aſſured, that you are a true Proteſtant of the Church of England *eſtabliſhed by Law.*

As for ſuch as falſly, and with a contradiction, ſo term, and call themſelves Roman Catholicks, *I expect no ſuch Readers.*

As for Proteſtants in Maſquerade, whoſe worldly deſigns make them ſit looſe to all Religions, they may ſee what may reform them, if not convince them.

But as for your ſelf, and ſuch as are Proteſtants out of conſcience, you and they, who are peaceable Sons of the moſt Apoſtolical Church of England, *may read what may confirm them in their true faith and Worſhip, and what may comfort and ſupport them under any fears, dangers, hardſhips, that may attend them in and for their ſo being and doing: God being ſtill the ſame yeſterday, to day and for ever. He that hath delivered, doth deliver, will deliver.*

To his bleſſing I commend theſe Papers. To his protection and guidance your ſelf and ſecond-ſelf, with all your Family. And ſubſcribe my ſelf,

Briſtol,
Novemb. 16.
1681.

Your moſt Reſpectful Kinſman,
and humble Servant,
John Chetwynd.

A Memorial of God's most gracious preservations of *England* from the *Spanish Invasion* and *Gunpower Treason*. Of an unknown Author. Found by me among my Father's Papers, thus directed:

To my Posterity.

GOD's ancient Church Two solemn Feasts did keep,
On Two set days, by his own word directed:
When Pharoah's *Host was drowned in the deep;*
And when proud Haman's *Treason was detected.*

Two works of equal grace, but greater wonder.
The Lord hath done for us past all mens Reason,
When Papist did attempt to bring us under
By Spanish Armado *and by* Piercy's *Treason.*

I and my house these great things will remember.
And in remembrance sanctifie two days,
In August *one,* * *the other in* November.†
Both made by God for us to give him praise.

Dear children, charge the children after you,
Still to observe these Feasts, as I do now.

Eben-ezer.

A Thankful Memorial of God's preserving *England* from the Gunpowder Treason, 1605.

1 Sam. VII. 12.

Then Samuel took a ſtone, and ſet it up between Mizpeh and Shen, and called the name of it Eben-ezer, ſaying, Hitherto hath God helped us.

TO regulate my diſcourſe, I have made choice of this Scripture, as being in many particulars parallel to the occaſion of the day, and ſuitable to this great and ſolemn Aſſembly, whoſe outward luſtre and grandeur, and other circumſtances and expreſſions of rejoycing, teſtifie our apprehenſions of this day to be, as it deſerves to be with us, a High Day, a Holy day, even a day which the Lord our God hath made marvellous in our eyes; a Day to be had in everlaſting remembrance, never-to-be forgotten; a Day of Gods making. Some days may be ſaid to be made by Gods *fiat, Let it be made*, as all creatures beſides man were. But other days, in which notable and memorable occurrences fall out, may be ſaid to be made with Gods *faciamus, Let us make*, as man was. And ſuch was this, which God by ſaving, preſerving and delivering our King, Church and State, made Pſ. 118. 23, 24.

made marvellous in our eyes, and calls for our rejoycing in it. Such was the *Jewish* Paſſover; ſuch the day of our Saviour's Reſurrection, to which this Scripture is applied; and ſuch is this day: The Memorial of the mercies, on which exhibited, we now celebrate.

Exod. 12.

Fœlix & fauſta dies, lux flava quinta Novembris.

And may it be for ever celebrated by us and our Poſterity, as long as the Sun and Moon endureth? For this was the Lords doing; and let it ſtill be marvellous in our eyes: So it was in *David*'s day. Thus it was in ours. In *David*'s, a deliverance from great dangers; all by Gods might, all by Gods mercy, and that not in ſmall things (as yet in them God is to be ſeen), but *uſque ad miracula*: and that not only marvellous in it ſelf (for ſo all Gods works are, which ſeem ſmall, becauſe uſual), but wonderful in our eyes, becauſe rare. In which we cannot but ſay, *Digitus Dei eſt hic.*

Pſ. 118, 12, 15. Zech. 9. 11.

And ſuch was this *our day*. In a moſt eminent manner Gods day, both for the exceeding greatneſs of our danger, and Gods gracious and wonderful deliverance, when the Devils, and the Jeſuits, and their bigotted Proſelytes, had laid their heads together, to deſtroy our King, and Church, and State, our Religion, Liberty, Lives; when the *Balak* of *Spain* and the *Balaam* of *Rome* had conſpired together our utter deſtruction.

Thus far was the Preface to my Sermon prepared for the Cathedral on the 5th, but our Reverend Dioceſan preaching, upon my deſire, in my turn, I thought fit to preach it at *Temple* on the 6th, being the Lords day in the afternoon: omitting the foregoing Preface.

We read *Eſther* 9. 20, 21. that *Mordecai* and *Eſther* ſent Letters with all Authority to all the *Jews* nigh and far, that they ſhould keep the 14th and 15th of the month *Adar*, yearly, as the days wherein the *Jews* reſted from their enemies, and the month which was turned from ſorrow to joy, and from mourning to a good day; that they ſhould make them days of feaſting and joy, and of ſending Portions one to another, and of gifts to the poor; becauſe the Plot of *Haman*, the enemy of all the *Jews*, which he had deviſed againſt them, was by Queen *Eſther*'s mediation to the King, turn'd upon his own head; and the *Jews* had ruled over them that hated them; and *Haman* and his Ten ſons were hanged: Therefore the *Jews* ordained and took it upon themſelves, and upon their ſeed, and upon all ſuch as joyned to them; ſo as it ſhould not fail (as it doth not to this day among them, wherever diſperſed, though it be two thouſand years ſince), that they would keep theſe two

days

days, according to their writing and according to their apppointed time every year. And that these days should be remembred and kept through every Generation, every Family, every Province, and every City, and that these days should not fail from among the *Jews*, nor the memorial of them perish from their seed—— Thus it was with the *Jews*. Est. 9. 27, 28.

And have not we as much cause to remember with thankful rejoycing the great deliverance vouchsafed our Fathers, and in them of us? Certainly we have; and therefore God having by a Miracle of Mercy, prevented the barbarous and inhumane Design of the Papists, the implacable enemy of all Protestants, especially of *English* Protestants; it was then lookt upon as a principal part of their thankful resentment, by King *James* of famous memory, and the then sitting-Parliament, To enact the observation of one day, *viz.* the fifth of *November*, yearly to be observed as a thankful memorial of that wonderful Mercy.

Now God having by his Providence so ordered, that this present year, his day, the Lords day, the day which he hath made for the Remembrance of Christs Resurrection, and all the Blessings that accrue by him (and all we enjoy, whether spiritual, or external, temporal or eternal, are all from him; deliverance from Hell, Death and Damnation of soul and body; deliverance from slavery and bondage, and all external pressures, are all from him) and it being the principal work of this day, Gods Holy day, the Lords Holy day, to celebrate the thankful memorial of his Mercies. Rev. 1.

And this day of Gods appointing, immediately succeeding the day of the Kings appointment, I have not thought it unfit, nor any way inproper to lay before you what was prepared for yesterdays Solemnity, in another place. That so (though the outward Pomp (a necessary circumstance in that day) may be left; Yet the reality of our thankfulness might be expressed in this more private Assembly; and we all put in mind, and be stirred up, as the *Jews* by the two days of *Purim*, so we of *England*, and we now present, by the Solemnity yesterday, according to the Law of Man; and by what shall be now spoken on this day, the day of our Rest and Rejoycing, according to the Law of God, may be stirred up to rejoyceful thankfulness for Gods goodness vouchsafed to us.

And indeed the remembring, declaring and rejoycing in Gods wonderful works of Creation and providence, as well as of Redemption, are to have a principal part in the due Sanctification of our Christian Sabbath.

For the helping you wherein, I shall lay before you what the Text first read, presents us with: Having first shewn you,

That we of *England* have as much reason, and as great cause to celebrate two days yearly in the memorial of our deliverance from the *Powder Treason*, as the *Jews* have for their deliverance from *Haman*.

The design of *Haman*, and prosecution of it against the *Jews*, was not so dangerous and mischievous as this Conspiracy of the *Papists* was against the *English* Nation and Protestant Religion, as will appear by many particulars, parallel Circumstances in their *Purim*, and our *Powder Treason*. And indeed ours may be called *Purim* from the Greek word πυρ, which signifies fire, as that from the Hebrew word *Pur* that signifies a Lot.

1. Theirs by the sword, from whence some might have escaped. Ours by a blast of fire that would have spared none.

2. Theirs would have destroyed Queen *Esther* and her people; ours King *James*, Queen, Prince, Lords, Commons, the whole Flower of the *English* Nation met in Parlament.

3. They had a set day which all knew; ours uncertain, secret, known to none but themselves.

4. Theirs was but an ordinary day; ours a most magnificent day, when the Kings Majesty, and all the great States would have been in their Robes, and greatest Glory.

5. They poor captive *Jews* scattered and dispersed without power or policy, living in subjection.

We a most flourishing Kingdom, for wealth, power and policy, under a most magnificent King, Illustrious Nobles, Reverend Prelates, Honourable, and Worshipful, and Wealthy Knights, Citizens and Burgesses, even the Cream and Flower of the whole Nation.

6. Consider the parties by whom; their enemy was but one *Haman*, a stranger by Nation; a stranger in Religion, an heathen Idolater; ours no strangers by Nation; all *Englishmen*, no strangers in Religion, professing the same Christianity; not Turks, nor Pagans, Infidels, Moors, or Indians (though indeed much worse) but Christians, and such as would be thought true Catholicks; yea the only

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Catholick Christians; yea, some of them (which is among them more than Christians) Jesuits.

Haman was wicked, that is his title; but these exceeded him in wickedness. *Haman* was a declared enemy; but these secret Vipers that eat through the bowels of their own Mother.

The malice of all men, calling to it all the malice of the Devil, did never invent the like in all ill Circumstances.

A degenerate Christian is the worst of men, and the worst of men is the worst of Creatures; and it's grown into a Proverb amongst other Nations; and these cruel treacherous Powder-Traytors gave too much ground for it, An *Englishman* Italianate, is a Devil incarnate——

7. Consider we the colour and the cause of both Designs. As all evil things usually have one thing for their colour, and ather for their cause.

In *Haman*, the cause was *Mordicai* his not bowing.
The colour was, they were of a different Law: Hereticks.
They were not for the Kings profit.

In ours, the Cause is not bowing to one, *viz.* The Old Gentleman at *Rome*; one prouder than *Haman*, who have had Emperors to hold their Stirrups, Kings to lead their Horses, and kiss their feet.

The Colour pretended, is zeal for Religion; we were and still are in their accounts Hereticks; and therefore must be kill'd, blown up, destroyed; and they think they have St. *Pauls* Warrant for it, for so it hath been urged.

Hereticum devita, which we make but one word, and that a Verb, which we rightly translate avoid, and they two words, *viz.* a Noun and Prepositon; and so would have it signifie to kill. *De vita*, to take from life. They consulted their Oracle the Provincial, who answered them as *Ahasuerus* did *Haman*, *De populo fac quod libet*, Do with them, as it seemeth good unto thee. Esth. 3. 11.

8. Consider we the event: The *Jews* delivered, *Haman* hang'd, we preserved, the Traytors suffered: God was otherwise minded than *Haman*; he would have destroyed a Nation, but God preserved it; *Haman* put the Lot into the lap, but God drew it out.

And in this event consider,

1. Means.
2. Manner.
3. Time.
4. Issue.

1. Means: They, to God by fasting and prayer; to man, by Queen *Esthers* Mediation to the King.

We used none, nor could use any; neither fasted or prayed, suspected no evil; and so could use no means to prevent it.

2. Manner: Though no means to God, yet we had from God, and so had they too; but ours better, both from and by a King.

Theirs from a King, but from him came the Danger, his Proclamation under hand and seal, without which *Haman* could have done nothing. Ours from a King, but no danger from him. He was as deep in the danger as we were.

Theirs by a King set right by *Esthers* Information in a regular and common way. Ours by no information, but inspiration; by a Casual rather than a Grammatical interpretation of the dangers being past as soon as the Letter was burnt.

3. Time: The night before *Haman* intended to have beg'd *Mordecai*'s life, the King could not sleep; calls for the Chronicles, reads therein what faithful and eminent service *Mordecai* had done for him; and enquiring and understanding that he had received no recompence, he resolves *to honour him*; *Haman* pronounceth how *Mordecai* should be honoured, who was commanded to do what he proposed himself, and as he thought for himself; and according to the great grief of him, he did perform the Kings Command, and his own designed honour towards him. *Haman* himself was by the King, upon the Queens Complaint, judged to be hanged; which was done on the same day, place, gallows, that he had designed for *Mordecai*.

4. Issue: Deliverance to both; the net broke, the Fowl escaped, [Psal. 124.] yea, the Fowler himself taken, *Israel* delivered, *Pharaoh* drown'd, *Haman* hang'd.

So was it with us and the Powder-Traytors; they hoped that their designed puff and net should have divided and scattered our Noble Senators, and ancient and glorious Structures; and they

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themſelves were deſervedly hang'd and quarter'd, and their heads and limbs ſet up on the tops of that houſe they deſigned to throw down.

So that what we read concerning the *Jews*, may as fitly be applied unto us; in the day that the enemies of the *Jews*, of us Proteſtants, hoped to have power over them, over us, it was turned to the contrary, that the *Jews*, that our King, had rule over them that hated them. Eſth. 9. 1.

And oh! let it ſtill be marvellous in our eyes! Let us be glad and rejoyce in it. Pſ. 118. 24.

And indeed Gods deliverances of *England* have been acts of Wonder.

Not to inſiſt on the unexpected diſcovery of the preſent *Popiſh Plot*; and let us pray for the full defeating of it; the truth whereof I hope no good Subject, or true conſciencious Proteſtant, doth any thing queſtion, being atteſted by ſuch undeniable Evidences; *viz.* his moſt Gracious Majeſty (whom God ſtill preſerve from it) the Lords Spiritual and Temporal, and the whole Houſe of Commons; and which we have ſtill cauſe to fear, though ſeveral Artifices are uſed to ſmother and ſtifle it; but let us remember, that many times the leſs noiſe, the more danger.

But to paſs this, as not ſo pertinent at preſent. Our work is what the Pſalmiſt was, to conſider the days of old, and the years of ancient times; to remember the works of the Lord, even his wonders; to meditate of all his works, and to tell of all his doing. Pſal 77. 5, 11, 12.

Now theſe ancient mercies, God hath made them that they ſhould be had in remembrance; that we ſhould declare them to our Children. Pſal. 111. 4.

Moſes ſpends the four firſt Chapters of *Deuteronomy* in recording of them; and God himſelf made a Statute-Law to *Iſrael*, which they obſerved; for ſo we find them ſpeaking, *I will utter dark ſayings of old, which we have heard and known: and our Fathers have told us. We will not hide them from our children, ſhewing to the Generations to come the praiſes of the Lord, and his ſtrength, and the wonderful works that he hath done. That the Generation to come might know them, even the Children which ſhould be born: who ſhould ariſe and declare them to their Children.* Pſal. 78. 2, 3, 4, 6.

Now to mention no more: There are two great deliverances; ancient deliverances which God hath given to his Church and

people in *England* from their inveterate and implacable enemies the *Papists*:

From the *Spanish Invasion* in 88. From the *Gunpowder Treason* in 1605. Two such deliverances that our eyes have not seen, nor our ears have heard, nor could our Fathers tell us of the like. One by Strand, the other by Land. One from a Fleet, and as they call'd it an invincible *Armado*, sent forth by the King of *Spain's* great and vast Charge, long Preparation, the *Popes* blessing, furnished with his best and most zealous Soldiers, all manner of Instruments of Cruelty, Whips and Knives engraven in *Spanish*, with words which in *English* are, To cut the Throats of the *English* Hereticks. The other from a Vault under ground, charged with many Barrels of Gun-powder, Billets and Faggots, &c. A Monks Invention that would, had not God prevented, with one blast destroyed both King and Kingdom; the most sudden, cruel and unmerciful instrument of Death.

Both of these gracious deliverances from the hands of our most implacable enemies, the sworn Vassal of the Papal Throne, that sought not only (and they are still of the same humour) our Land and Estates, and Livelihoods; but our Lives, our Souls, our Consciences, even our utter Destruction, to have brought us under the Tyranny of a Foreign Prince, and the unutterable and unconceivable Cruelty of the Papal Usurpation and Inquisition.

Not from roaring Enemies, but such as were Vipers, that sting to Death without any hissing at all.

Such was this deliverance, the thankful memorial whereof we now celebrate.

From *Hamans* Plot, to some.

From *Babylons* power and dominion, to the rest.

To those who would not comply with them, and embrace their superstitious, idolatrous Principles and Practises, to them from Death.

To those that were Protestants in *Masquerade*, or Atheistical, indifferent to all Religions; notwithstanding any fancy to the contrary, that deliverance was from servitude, slavery and bondage; *Englishmens* Land and Goods, let the Owners be what they will, will be always *judged by* Jesuited Foreiners, heretical, when they are victorious over us, which God forbid. Have we then not great reason that are, and have been the redeemed of the Lord, whom he hath delivered from the *Egyptian* darkness of *Popery*, from the

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worſe than *Babyloniſh* Cruelty and barbarous oppreſſion of Popiſh enemies, from the Deviliſh Treachery and Conſpiracy of others by the Diſcovery of the late Plot: Have we not great reaſon, I ſay, to ſing aloud with the Pſalmiſt, and ſay,

We will praiſe the Lord with our whole heart: in the Aſſembly of the upright, and in the Congregation. Pſal. 111. 1.

The works of the Lord are great, ſought out of all them that have pleaſure therein. 2.

His work is honourable and glorious, and his righteouſneſs endureth for ever. 3.

He hath made his wonderful works to be remembred: the Lord is gracious and full of Compaſſion. 4.

He hath ſent Redemption unto his people, &c. 9.

In furtherance of this common piety, and to refreſh our Memories, and quicken our Devotion, I have made choice of the Scripture firſt read as pertinent to the occaſion: Text. *Then Samuel took a ſtone and ſet it between Mizpeh and Shen, and called the name of it Eben-Ezer, ſaying, hitherto hath God helped us*———

In which we have conſiderable,

1. Something ſuppoſed.
2. Something expreſt.

1. Suppoſed.
   1. Their danger from their enemies, who were the *Philiſtines.*
   2. The cauſe of it: Their profeſſion and practice of the true Religion, Reformation; putting away their Idols, *Baalim* and *Aſhteroth. v.* 4. Worſhipping at *Mizpeh*, faſting and praying. *v.* 6.
2. Expreſſed. In which,
   1. Gods grace and favour towards them: *Hitherto hath God helped us.*
   2. Their ſenſe of it, Thankfulneſs for it, and care to continue the memorial of it.

Thus large is this little portion of Scripture, containing, like Gold,

Gold, much value in a little compaſs. To handle each particular as they ought, would be too great a treſpaſs to your patience; and therefore I ſhall direct my diſcourſe, not to conſider the many Doctrinal truths that they would preſent us with, but apply my ſelf to ſhew you how ſuitable they are to the occaſion of this Solemnity; and that according to the Method propoſed: and firſt,

1. What's ſuppoſed { 1. The danger. 2. The cauſe.

I ſhall joyn both together. Their danger was from the *Philiſtines*, becauſe of their Reformation, *v.* 3. and ſincere profeſſion, and exerciſing of Religion and religious Worſhip at *Mizpeh*, *v.* 6. where they met to humble themſelves before God, and to conſult of their affairs. Then the Lords of the *Philiſtines* went up againſt *Iſrael*, *v.* 7. and drew near to battel againſt them, *v.* 9. and they were afraid of the *Philiſtines*, *v.* 7. and intreated *Samuel* to cry unto the Lord for them, that he would ſave them out of the hand of the *Philiſtines*, *v.* 8.

The *Philiſtines* were their neighbour Inhabitants, whom the *Iſraelites* ought to have expelled; but did not, nor could not; ſo that they continued amongſt them as thorns in their ſides; many times in ſubjection, always in oppoſition to *Iſrael*; and ſometimes having the upper hand, as after the death of old *Eli*; when they took the Ark of God, kept it ſeven months, ſent it from City to City, but grew weary of it, and at laſt return it home; and it was ſetled at *Kirjath-jearim*, where it continued twenty years; during which time the *Iſraelites* lamented their Condition under the *Philiſtines* power, but took care to ſet up the Ark in the houſe of *Aminidab*, whoſe Son *Eleazer* was conſecrated to attend upon it.

Then *Samuel*, whom God had raiſed up in *Eli*'s place to rule and govern, called them to Repentance; and they obeyed that call, and reformed themſelves, put away *Baalim* and *Aſhteroth*, their He-Gods and She-Gods, and there ſolemnly humbled themſelves by faſting and prayer, and ſacrificing a Lamb, that ſignified their faith in Chriſt, and obedience to God, *v.* 9. Then the *Philiſtines* drew near to battel againſt them, at which they being unarmed, were afraid; and knowing their own guilt, deſired *Samuel* to pray for them, which he did, and God delivered them in a miraculous way, thun-

thundering a great thunder on the *Philistines*, and discomfiting of them. *v.* 10.

This was their Case——And is not ours the parallel to it?

Their enemies were the *Philistines*, that always maligned Gods *Israel*.

Ours the Papist, that always hate Gods true Catholick and Apostolick Protestant Church of *England*.

They had the Ark, Gods true Religion and Worship. Their Faith once famous throughout the World, their Religion pure, their Faith Orthodox, Their manners holy, and their Bishops holy Martyrs.

But this Ark they would not keep, they became corrupt and unsound in their Principles, and kept not the Faith once delivered to them; but changed the glorious truths of God to a lie, as the heathen *Romans* did; cast away what they pleased of Gods commands, quite left out of their Catechisms the second; and to make up the number, divided the tenth into two. A sorry shift to support their idolatrous Worship; taught for Doctrines their own unwarrantable Traditions; closed up the Scriptures in an unknown tongue, made it piacular to have or read; and when to make some shew of owning them, they make use of them; they most ridiculously applied them: as to instance, Rom. 1,

God made a greater light, and a lesser light; therefore the Pope is as much greater than the Emperor, as is the Sun than the Moon; Christ said to *Peter*, *Kill and eat*; therefore the Pope may excommunicate and kill Kings. *Peter* said, *Behold two Swords*; therefore the Pope hath both Spiritual and Temporal Jurisdiction. God said to *Jeremy*, He should plant and transplant; therefore the Pope may dispose and transpose Kingdoms at his pleasure. *Domini sunt Cardines terrarum*, therefore the Cardinals are Lords of the earth. *Speed Hist. p.* 213.

But generally they suppress the Scriptures, and instead thereof, allow their lying Legend to be read in Churches. Added twelve new Articles to the Christian Faith; impose Contradictions to be believed, as that most monstrous Doctrine of Transubstantiation, that contradicts not only Scripture, that doth assure us that Christs natural Body is in Heaven; but all that speaks us men, our Senses, sight, smell, taste, touch; our Reason and Understanding, that cannot comprehend how one body may be in a thousand places at one time; and that all the dimensions of a man of full-grown stature

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can be hid under, made and contracted into the proportion of a ſmall Wafer; have conjoyned new, ſoul-body-ſtate deſtroying principles, as that Dominion is founded in Grace.

That Religion ſhould be promoted by the Sword. A Turkiſh Tenet. And that which is the *Lerna Malorum* that makes way (if believed and entertained) unto the eſtabliſhing of all manner of Villanies in practiſe, and falſhood in opinion; *viz.* That the Pope is infallible.

Thus for matters of Faith: and as for their Morals, how impure have been their practiſes? not only allowing of publick Stews, ſo that in *Rome* there were no leſs than twenty five thouſand Common Women in the year 1565. under the Popes protection, who received a Tribute from them; but thoſe houſes of inforced, and uſually but pretended Chaſtity, have proved no other than unclean Brothel-houſes, and murderous habitations, witneſs thoſe 6000 Heads of Children taken out of a Pond near a Nunnery, by the Command of *Gregory* the then Pope. *Sp. Jewel.*

And as for Papal Veſtals that were at greater liberty, we read that *Boniface* an *Engliſhman* in the year 616. complained in a Letter ſent to *Cuthbert* Archbiſhop of *Canterbury*, That the *Engliſh* Nuns wandering in pilgrimage under ſhew of Devotion, lived in pleaſure and wanton Fornication through all the Cities of *France* and *Lumbardy*. *Speeds Hiſt. p.* 360.

How holy and chaſt the *Roman* Court was, we have the Teſtimony of Cardinal *Hugo*, who told them of *Lyons* in his farewel-Sermon, when the Pope had for ſome time ſojourned amongſt them, That of the many benefits that the Popes abode had brought them, this was a principal, that, when at his coming thither there were three or four houſes of Common-Women in *Lions*, now at their departure they left but one, but that indeed reached from the Eaſt-gate to the Weſt —*facta eſt urbs tota lupana.*

And of what temper of manners they were generally of, even their devoted and religious perſons, in the days of King *Richard* the firſt of *England*, we may find by that anſwer which he made to one *Fulco* a *French Prieſt*, who had told him that he had three very bad Daughters, which he wiſhed him to beſtow in marriage, or elſe Gods wrath would attend him. When the King had replied, he had not any Daughter; yes, quoth the Prieſt, Thou haſt three Daughters, Pride, Covetouſneſs and Letchery. The King replied, My Pride I bequeath to the haughty Templers and Hoſpitallers; *Speed. Hiſt. p.* 480.

pitallers, my Covetouſneſs to the white Monks of the Ciſteary Order, and my Letchery to the Prieſts and Prelates; for therein they took their greateſt felicities. How profitable Gueſts they are, and have been to thoſe perſons and ſtates that entertain and ſubmit to them, I ſuppoſe their proſelyted Bygots of the Laity, find to their great coſt. And we are informed by Authentick Hiſtory, that the Popes Authority hath been very chargeable and burdenſom to the Kingdom of *England*; not only by terrifying or alluring dying perſons to give their Eſtates from their own Children and lawful Heirs, under a pretence of Devotion to the Church, and Charity to Souls, to free them from *Purgatory* (a place of the *Popes* own making) but by the owned and publick exactions many ways emptying and impoveriſhing the Realm; which King *Henry* the third was very ſenſible of, who when the *Pope* in perſon (and that was a leſs miſchief than the entertaining of his power) deſired to come into *England*, he denied him, it being then ſaid (and it is, and would prove as true ſtill) That the *Pope* is as a Mouſe in a Sachel, or a Snake in ones boſome, that did ill repay the Hoſts for their entertainment. *Speed Hiſt. p.* 538.

And their Exactions were ſo great in the days of that King, that a Cardinal truly told the *Pope*, That *England* was to the *Pope* as *Baalams* Aſs, which had been ſo often wronged, ſpur galled and cudgelled, it was no marvel that now at laſt ſhe opened her mouth to complain; and for themſelves and the *Roman* Court, they were like *Iſhmael*, every mans hand againſt them, and theirs againſt every one.

How gentle and courteous, kind and innocent they have been, where they have had power, all Hiſtories record. The deſtruction of the innocent *Waldenſes*, the treacherous Maſſacre at *Paris*, the villanous and barbarous Murders of the *Proteſtants* in *Ireland*, *Piedmont*, and wherever they got power. And though they may ſeem as mild, innocent and harmleſs, as *Gregory* the firſt, when they have no ſtrength, (they then do but hide their claws, which are ſtill ſharp) but when they have got power, as fierce as *Gregory* the ſeventh, (that Brand of Hell, *Hildebrand*) who by poyſoning ſeven of his Predeceſſors, made way to the Papal Throne; and when ſate down in it, managed it to the Ruin and Deſtruction of the *German* Emperor and Empire.

And what ſafety or ſecurity can any Prince have from them, who

not only teach it as lawful to kill or remove Kings, but also as meritorious? and have brought their accurſed Doctrine into wicked practice, in the murdering of two Kings of *France* ſucceſſively, one of them always of the Religion, and the other turned to them, *viz. Henry* the third and fourth of *France*; for the firſt of which, ſtab'd by a treacherous Monk, there was great rejoycing at *Rome*; and a Panigerical Oration belch'd out of the *Popes* own mouth in the Conclave; ſo that they not only think they may, but applaud it as meritorious; as appears by the writing of *Mariana* and others.

But this is not the Divinity of the old primitive Chriſtians, but of the new Jeſuits, who more properly may be called *Jehuſites*, driving furiouſly as he did to the Ruin and deſtruction of Kings, by force and power of Arms, if they can; but if that fail, if they want *Vires*, they will try *Virus*; when Sword and Gun cannot, Poyſon ſhall. How often was that excellent Princeſs Queen *Elizabeth*, never to be mentioned without Honour, ſo aſſaulted? (and God preſerve his moſt excellent Majeſty that now is, from it) And if that fail, they will try what Powder will do; a Monks invention found out by the help of the Devil, to the ruine and deſtruction of Mankind; And had their wicked Plot took effect, would have been the ruine of the whole Nation.

But bleſſed be God, the ſnare was broken, and we in our Progenitors were delivered, and have a juſt occaſion of rejoycing in this day which the Lord hath made. Pſal. 118. 1.

And thus you ſee the parallel of the

Perſons { *Philiſtines.* / *Papiſts.*

2. The cauſe of their Danger: The receiving of the Ark, the ſetting of it up, reforming from Idolatry, putting away *Baalim* and *Aſhteroth*, worſhipping of God, praying, faſting, meeting at *Mizpeh*; *Then the Lords of the Philiſtines ſet the battel in array againſt them*, v. 10.

Was not our caſe parallel? what makes the *Pope* and his Complices ſo maliciouſly ſet againſt the King and Kingdoms of Great *Britain* and *Ireland*? was it not the bringing the Ark of true Religion, which they deſpiſed and rejected, and ſetting of it up, and ſan-

ſanctifying thoſe that ſhould miniſter in it.

Firſt begun by that Magnanimous and Heroick Prince King *Henry* the Eighth, who like *David*, being a man of Blood, began Gods Temple, but did not finiſh it, but left it unto that moſt excellent and virtuous Prince *Edward* the Sixth, the *Joſiah* of his age, that juſtly deſerved the ſtile of *Titus, Delicium humani Generis*; who carried it forward notwithſtanding the great oppoſition he met with from the *Scottiſh Papiſts*, who at *Muſcleborough Field*, were worſted by a ſmall handful of *Engliſt Proteſtants*, notwithſtanding their mighty Army which brought into the field with it their breaden-God-Altars, Crucifixes, and other Popiſh Trinkets, had 24000. ſlain in the Encounter; and of the *Engliſh* not above 100. And the ſame fate attended the *Devonſhire* and *Corniſh* Rebels that roſe upon the ſame occaſion.

And though it met with a ſharp oppoſition and perſecution by fire and faggot, by the malice of thoſe wretched Apoſtates from it, *Gardner* and *Bonner*, and the miſguided zeal of Queen *Mary*; yet then the tree of Religion, though it withered in the leaf, yet grew in the root, being watered with the blood of many eminent Chriſtians of all ſorts, learned and godly Divines and Biſhops, who in the former Kings reigns had helpt to introduce it; and in hers, confirmed the truth of it with their Deaths for it; ſo that it quickly again flouriſh'd by the means of that moſt excellent Princeſs Queen *Elizabeth* of bleſſed Memory, whom none except ſuch as that foul-mouth Lyar, and fugitive Jeſuit *Sanders*, will mention without Reverence, much leſs ſpeak ill of her. By her means, I ſay, God eſtabliſht his Ark in our *Iſrael*; his truth, his Worſhip amongſt us; removed *Baalim* and *Aſhteroth*, the *He-Saints* and *She-Saints* that were ſet up, and worſhipped in Gods place. Notwithſtanding,

1. All open oppoſition by force. In *Ireland* by *Stukely* and *Sanders*; in the North, by *Norfolk*, *Northumberland* and *Weſtmoreland*. From *Spains* Invaſion in 1588. which had it in any meaſure ſucceeded proſperous, would have been ſeconded by a home-bred Rebelion; of which Sir *Walter Raleigh* ſaith, That it only danced a Morice on our *Engliſh* Seas. And as another obſerves, ſhot not one bullet into the ſhore; loſt many thouſand men, and near 200. ſhips; whereas we loſt but one ſmall Veſſel, and not an hundred men.

2. All ſecret machinations, treacherous Contrivances by poyſon, piſtol, dagger, powder, by *Campion* a *French*, *Lopez* a *Jew*, *Creighton* a *Scot*, ſome vile Bygotted Gentleman, and many others.

Thus that moſt excellent Princeſs, notwithſtanding all oppoſition by force and fraud that was made againſt her, maintained Gods Ark, not only twenty years as at *Kirjath jearim*, but twice twenty and five years; and died in peace and ſerenity of mind in her bed in a good old age; even the age of man in *Moſes*'s time, ſeventy years; and doth well deſerve, notwithſtanding all the barkings of lying Papiſts, and the belchings of impure Mouths againſt her, that part of her Epitaph,

She is, ſhe was, what can there more be ſaid,
In earth the firſt, in Heaven the ſecond Maid.

Which Ark ſo ſetled her Succeſſor King *James* of bleſſed Memory, the moſt learned and moſt peaceful Monarch of *Great Britain* and *Ireland*, maintained, continued and eſtabliſhed, which exceedingly provoked the malice of the Popiſh *Philiſtines* againſt him. Hence they contrived, *Watſon* and *Clark*, *Cobham* and *Raleigh*'s Conſpiracy againſt him in 1603. and that failing, this moſt Helliſh *Powder-Treaſon* no doubt, deviſed by the Devil, but acted by his Inſtuments, *Piercy*, *Katesby*, *Digby*, and others, who intended to blow up the King, Queen, Prince and the great States, and Commons of the Land then met in the Upper-Houſe of Parliament; and then to lay that horrid fact to the Puritans (*Sham Plots*, you ſee, are none of their new devices) and ſo to have taken up thence a pretence by the help of Foreigners, whom they had tampered with, to root out Proteſtants and their Religion, and eſtabliſh Popery; which (no queſtion) is, and will be their perpetual deſign and endeavour.

Eſth. 9. 1. But bleſſed be God, for ever bleſſed be his Holy Name, God intervened, and overruled, (and O let him do ſo ſtill!) and turned it into the contrary.

Nov. 5. God made that day, which had they had their wits, ſhould have been for Villany and cruelty, the moſt unfortunate day, ſuch as eye hath not ſeen, nor ear heard of, unto us moſt joyful, and moſt glorious; when by Gods infinite Goodneſs, and his then moſt excellent Majeſties moſt fortunate Interpretation of a paſſage of

one

one of their own Letters, which passage was, *The Danger will be over as soon as the Letter was burnt*; which was, as a learned Prelate speaks, more casual than rational; not by Grammatical Learning, but by divine Revelation and Inspiration; and by his faithful Councils, diligent and discreet Inquisition and search, discovered and prevented, though those Monsters of men, and the Vassals of the *Pope* had taken the Sacrament of secrecy, and the time was near for the execution of it. *Bp. Andrew.*

Thus was our great danger by our gracious God prevented, and their own deserved ruine by themselves procured.

The remembrance whereof we ought in all solemn manner to celebrate every fifth of *November*, as we do, and long may we and our posterity do it. And as we are directed in a Prayer and Thanksgiving in the Office appointed for that day, joyfully to bless God, and earnestly to intreat him to root out that *Babylonish* and *Antichristian* Sect, whose Religion is Rebellion, whose Faith is Faction, whose practice is murdering of souls and bodies; from whose Treachery, Cruelty, Rage, Malice, good Lord deliver us. *Amen.*

Text. *Then Samuel took a stone*, &c. *saying, hitherto hath the Lord helped us.*

Having in the former dispatched the first thing proposed, *viz.* What was in the Text supposed, their danger, and the Cause of it, and their enemies. I now come to the second thing, *viz.* What is expressed.

Time will not allow particular insisting on those many things which the Text in its parts would present us with.

I shall sum up all in these two things,

1. Gods helping them.
2. Their sense of, and thankfulness for that help.

1 Gods helping them: which though last in words, yet being first in nature, I shall first speak to; and as I proceed, compare Gods helping them with his helping us.

Now what their deliverance was, the Text shews us.

After the Ark was taken by the *Philistines*, at the news whereof, and of his two Sons death, old *Eli* died, and *Ickabod* was born; the glory was departed, and they for twenty years were in an afflicted

flicted, and therefore lamenting Condition, *v.* 1. being fallen into the ſin of Idolatry, *v.* 3.

Under the bondage of the *Philiſtines* who diſarmed them, left not a Smith, *&c.* *Samuel* having been always a Prophet and Inſtructor of them, never ceaſing to pray for them, *Cap.* 12. 1. He having reproved them for, exhorted and prevailed with them to put away *Baalim* and *Aſhteroth*, their He-Gods, and She-Gods, and to ſerve the Lord; now as a Judge, in which Office he ſeems now to be inaugurated, he ſummons them to *Mizpeh* in order to their further Reformation, to faſt and pray, and confeſs their ſins; which the *Philiſtines* hearing of, they gathered themſelves together with an hoſtile intention.

No new thing for Satan to imploy his Inſtuments in the obſtructing of good actions.

At the hearing of whoſe gathering together, the *Iſraelites* were afraid, being unarmed and unprepared to encounter with them, *v.* 7. and therefore deſpairing of their own, apply themſelves to *Samuel* to pray for Gods help, that he would ſave them, *v.* 8. They were ſenſible of their own ſinfulneſs, being Idolaters, and knew that God would not hear ſinners.

They were aſſured of *Samuels* Holineſs and Innocency, and therefore of Gods favour towards him, [illegible]ce they deſired him to pray for them when they were apprehenſive of their own unfitneſs and indiſpoſition to pray for themſelves; where by the way obſerve:

Though graceleſs ſinners in their proſperity ſcorn and abuſe Gods faithful Miniſters, yet have they then a Conviction in their own Conſciences of their Innocency; and in time of their diſtreſs, will ſeek to ſuch to pray for them; as *Pharaoh* to *Moſes*, the people to *Samuel*; they ſent not to their fellow-Idolaters, nor *Pharaoh* to the *Magicians*; then *Moſes*, then *Samuel* muſt be deſired to pray for them.

Thus it is, and will be with intelligent, though graceleſs people, in reference to ſcandalous and careleſs Miniſters, who do delightfully aſſociate them in their ſinful and unwarrantable practices of drinking, ſwearing, dicing, *&c.* even thoſe perſons who ſeem to applaud, flatter, and admire them; yet in their ſober moods have ſo much conviction, that in their thoughts they condemn them as the blemiſhes of their Function; and in their extremities little regard their Prayers for them; then an Innocent

Moſes,

Moſes, though many times rejected; then an holy and blameleſs *Samuel* ſhall be ſought to; then, pray for us; then, honour me before the people.

The only way for Miniſters to keep up their Reputation with men, is to be careful of a blameleſs Converſation, a faithful diſcharge of their Miniſterial Function, a conſtant Converſing in their ſtudies with God by Meditation and Prayer, and with the beſt Companions, the holy Scriptures, and the Books of learned and holy Writers; (no ſuch Companions in Taverns or Coffee-houſes) and the keeping their Conſciencies void of offence towards God and man; which ſhall they do, they will find love, as *Samuel* from a *David*, and Reverenee and Reſpect, even from a *Saul* and *Herod*, as *Samuel* and *John Baptiſt* did.

This by the by: and I aſſure you, ſpoke with no ill intent; and I hope and pray it may be to ſome good effect.

To retutn: 1. *Samuel* anſwers their deſire, makes teſtimony of his faith in the promiſed *Meſſiah* by his ſacrifice, and earneſtly crys to God for them, *v* 9.

Faith and Prayer, the pious mans beſt defence: *Preces & Lacrymæ arma Eccleſiæ*, Prayers and Tears the Churches weapon. *Non vires, non virus, nec pulvis Sulphureus*; not Power, nor Poyſon, nor Powder: they are not the arms of Chriſts Followers, but of the Jeſuits and *Romiſh* Synagogue.

The ſucceſs was, God heard his Prayers, thundred upon, and diſcomfited the *Philiſtines*, gave the *Iſraelites* a great victory, whereby they regained the Cities they had loſt; ſo that afterward they flouriſhed in peace, Juſtice and Religion all the days of *Samuel*.

And what manner of people theſe were, whom God thus helped, we may learn from the Context, and ſo we find them,

1. A ſinful people, Idolaters.
2. An aſſaulted people by the *Philiſtines* lording over them, coming in arms againſt them.
3. A penitent people, as is evident,
   1. By their Obedience to *Samuels* ſummons, coming to *Mizpeh*; they were no Diſſenters from the Magiſtrates lawful Command.
   2. By their Reforming, Putters away of *Baalim* and *Aſhteroth*.
   3. By their Humiliation before God.
      1. Confeſſing their ſins.
      2. Faſting.
      3. Praying to God.
      4. Praying to *Samuel* to pray for them.
4. Uſing their own endeavours, as well as depending on Gods Power. They went forth.

Thus it was with the *Iſraellites*; and hath it not been ſo with us in many particulars, which time will not admit my ſpeaking to? Only in general.

Their enemies were *Philiſtines*, Idolaters, that worſhipped *Dagon*, and other Heathen Deities; the firſt Inhabiters, in whoſe room the *Iſraelites* ſucceeded, but ſuch whom God had juſtly for their ſins when come to ripeneſs, appointed to be rooted out; and left Command to do it as the Land would bear, leſt the wild Beaſts ſhould increaſe upon them; and gave the Land unto the *Iſraelites*, which did not, or could not expel them; ſo that they ſtill continued amongſt them, ſometimes in ſubjection, many times in power over them; but always becauſe of a different Religion, at an implacable enmity againſt them; and ſtill watching, and taking all opportunities to deſtroy them.

And as for the *Iſraelites*, though they had been Idolatrous Worſhippers of *Baalim* and *Aſhteroth*, yet were now truly penitent; had reformed themſelves, put away *Baalim* and *Aſhteroth*, and became ſincere in their Worſhip of the true God; and were now in the actual worſhipping of him by *Samuels* Command, which they

obeyed,

obeyed, congregated at *Mizpeh*, unarmed and unprepared, and not expecting of an enemy: *Mutato nomine*. Put we but Jesuited Papists in the room of *Philistines*, and true *English* Protestants instead of *Israelites*, and our excellent and learned Prince, King *James* of happy Memory, instead of *Samuel*, *Westminster* instead of *Mizpeh*, and the most solemn Assembly of Parlament brought thither by the Kings summons, to establish and confirm true Religion, and whence to come immediately from the actual performance of Religious Worship in the ancient structure of St. *Peters*; And you have the true Case of the occasion of this times solemnity; and therefore I shall not, and I need not add any more, only in general observe,

That quarrels that are grounded on matters of Religion, are not durable; most implacable, most mischievous——*Philistines* against *Israelites*, *Papists* against *Protestants*.

For though it be true, that many Atheistical *Matchiavils* that are of themselves of no Religion, do make use of the name of it, as a politick engine to work their own purposes, and are otherwise indifferent to all. And many crafty-pated, or such who have small dealings, do profess this or that perswasion upon a Design of gaining a Trade to advance their worldly Interest, turn Dissenters of every sort, to gain a Trade amongst those they turn to; and are indeed crafty shavers that are of no Religion out of Conscience, yet pretend to some out of their Covetousness.

Yet we know our Fathers have told us in their recorded Histories, and we our selves have seen, and known many zealous Bygots in all perswasions, who have good intentions, but weak Judgments; that are indeed conscientious, though erroneously so; and will not by flattery or force be perswaded or prevailed with, to forsake that perswasion or opinion they have espoused; yea, though their leaders who did seduce them into those seditious, schismatical and phantastical Principles and Practices, turn from them themselves, and many times earnestly oppose them.

Thus it was with *Brown*, the Father and Cognominator of our first Separatists, who had seduced many to a Separation from our Church, as Antichristian in her Doctrine, Worship, and Discipline, yet himself returned and became Minister of a Church, a place so named; but his followers (the source, spring, fountain and root of those many *Hydra-headed* Divisions in Religion, which have abounded amongst us ever since) still continued obstinate.

Now in those whose Consciences, though erroneous, and not their worldly Interest sway them, in such the quarrel for Religion, and upon that occasion, becomes setled, durable, implacable and mischievous.

And such is, and hath been, and will be of the Bygoted Papists (the old and greatest Fanaticks) against the Protestant Church of *England*, who ever since it hath had an established being, they have and will oppose, and set themselves against, as the *Philistines* did against *Israel*.

Erroneous Consciences (though in good men) are apt to mistake their carnal passions for commendable zeal, under which (when their Interest lurks) it drives on unto furious motions. Thus the Disciples, *James* and *John*, being ignorant of Christs spiritual Kingdom, dream'd of an earthly Kingdom. And this soon made them ambitious (as appears by their Mothers motion, no question, set on by themselves) That the one might sit on the right hand, and the other at the left, in Christs Kingdom.

This Ambition makes them furiously zealous to call for fire from Heaven on the *Samaritans* that would not entertain their Master.

But herein they were not like their Master, nor liked by him.

Christs Passions were free from Concupiscence, wherewith ours are defiled. Our Passions are like water that hath a muddy residence, which when it is stirred, every part groweth foul with it; but our Savious Passions of grief, and anger, and sorrow, were like clean water in a pure vessel, which is never the fouler for the motion; so were not the two Disciples, who thought their carnal Passion, zeal for their Master; and the Destruction of the *Samaritans*, well-pleasing Justice. Christ tells them, *You know not what Spirit you are of*, and that he himself was of another temper, who came to save mens lives, and not destroy.

Oh! how like in this particular unto these two mistaking Disciples of Christ, are those that call themselves the Followers of Jesus, (but so called *per Antiphrasin*, as *Lucus a non lucendo*) who are not the Followers of the meek and holy Jesus, but the Imitators of those furious Soldiers, *Jehu*, and *Ignatius* their founder of accursed Memory.

John and *James*, Christs Disciples, in a passionate zeal for their Master, would needs have *Samaria* destroyed with fire from Heaven.

Our

Our Jeſuits would, and did endeavour to deſtroy our King, Queen, Prince, Lords ſpiritual and temporal, Commons, our ſtately ancient Structures; yea, Friends as well as Foes, with fire from Hell.

But as Chriſt rebuked his Diſciples raſhneſs, ſo God diſappointed the Jeſuits and their bygoted Proſelytes cruel malice.

And the Evangeliſt in recording the Story, hath given a Reſolution to that queſtion, Whether *Jews* may deſtroy *Samaritans* for not being of their Religion or Perſwaſion. Diſſent in Religion was the cauſe of their quarrel.

Samaritans would not entertain *Jews* going to *Jeruſalem*, but ſtarve them.

The *Jews* would by fire deſtroy the *Samaritans*; if they be Hereticks, burn them, let them not live. The Woman of *Samaria* tells our Saviour, That the *Jews* have no dealings with the *Samaritans*: *Non contuntur*; yea, they abuſed each other, forgetting Humanity and Piety on either part, and ſo always continued till their own implacable diviſions made way for, and brought Deſtruction upon them both in the days of *Claudius*. John 4. 9.

All the Diſciples were not of the ſame Spirit with theſe two Zealots. The other ten, though they liked not the *Samaritans* unkindneſs to their Maſter, yet called not for fire from Heaven; neither were the *Samaritans* all ſo uncivil; for we read how he turned into another Town.

And to comfort ſuch as be thus minded as the Ten Diſciples were, we may take notice, that our bleſſed Saviour was none of the Zealots, or ſhewed himſelf on their ſide, but inclined to Humanity, Peace, Familiarity, Friendſhip and Goodneſs toward all.

He ſtill would converſe with the *Samaritans*; ask water, ſent his Diſciples to *Samaria* to buy meat; to this Town to take up lodging. In this journey he healed a *Samaritan* Leper; yea, ſo favourable towards them, and ſo ready to be uſed by them, that he was called a *Samaritan* for his labour. John 8. 48.

Chriſt was in the right, and its ſafe being of Chriſts Temper, yea, its our duty to be ſo; *Let this mind be in you which was alſo in Chriſt Jeſus*. Phil. 2. 5.

But what are the Jeſuits and the Jeſuited Papiſts? God forbid we ſhould think ſo of all *Roman* Catholicks. All the *Samaritans* did not refuſe Chriſt, ſome entertained him. All Papiſts are not of that miſchievous temper; but thoſe that are Jeſuits and Jeſuited,

they are indeed like these two misguided Disciples, not in their goodness otherwise, but in their furious Zeal, who were moved by the barbarous indignity of denying harbour for a night to their Master (whom in his Transfiguration they had so lately seen in Glory; and this denial by a sort of paltry Hereticks; and only because his was as if he went to *Jerusalem*, he was well affected in Religion) to call for fire from Heaven utterly to destroy them.

This made these two that were of the chiefest of Christs Disciples, one of them a Pillar in the Church, the other Christs beloved Darling, to make that motion of fire from Heaven.

Gal. 2.
John 21. 7.
Luke 9. 54.

And was not that motion good? considering they had the example of *Elijah's* so doing, whom they had so lately seen in Glory? Thus far the two Disciples of Christ, and *Ignatius Loyala's* society, go together.

But now they break Company; Christs Disciples would have fire from Heaven; this cursed spawn of *Ignatius* would have it from under ground.

Christs Disciples askt their Masters leave; these consult not with Christ at all, but with their Father the Devil, who was a Murderer.

Christs Disciples would have it done by a Miracle, wherein Gods finger might be seen; they by a base and treacherous Invention of the Devils contriving.

They would do it like Disciples in Gods Name, by their Masters License, call it down, not conjure it up; from Heaven its own Sphere, not from below. The Disciples, like Eagles, fly to the Clouds; the Jesuits like Moldwarps, creep into a Vault.

Now though the Disciples Circumstances were right, yet the motion was wrong, which sprang from the ignorance of their own and Christs Spirit; for which he rebukes them, *You know not what Spirit you are of*; and from ignorance can spring no good.

Matth. 20. 23.
John 4. 22.

You know not what you ask; you worship you know not what.

These are Christs own returns to these two Disciples; and to the Woman of *Samaria*, wherein we may find rebuked by our Saviours own mouth,

Ignorant Zeal, implicite Faith, and blind Devotion; the Popes three great Engines of State to maintain his power.

Zeal must be according to knowledg, or else it will precipitate even Christs own well-meaning Disciples into cruel and bloody acts;

acts; how much more such looſe principled perſons as generally Jeſuits and Jeſuited Papiſts, into treacherous and miſchievous Plots and Contrivances, murdering of Kings, maſſacring of thouſands of Innocents, blowing up King and Kingdom in an Inſtant! And all this the fruit of ignorant zeal!

But the example of *Elias* will not bear them out in it; for *Elias*'s Spirit was ſuitable to *Elias*'s time, and the legal Adminiſtration, which was of Death; but Chriſt had altered the Adminiſtration, and brought in by the Goſpel, Peace and Life.

Elias had a particular Commiſſion, they had none.

Elias only deſtroyed the culpable; theſe Diſciples had no more regard to the Innocent in that place, than *Jonah* had to thoſe in *Nineveh*.

They were Chriſts Diſciples, and not *Elia's*; and therefore might not have the Spirit of *Elias*, but of their Maſter, who came to ſave life, and not deſtroy; and ſuch is, and ſhould be the Spirit of Chriſts Diſciples, whoſe Office is not what *Bellarmine* ſaith, St. *Peter's* is, *Paſcere & occidere*, to feed and ſlay; but to ſeek and ſave. The ſecond Office *Bellarmine* attributes to St. *Peter*, viz. *Occidere* to ſlay, came from him who was a Murderer from the beginning, and not from the holy and meek Jeſus, who was, as his Name imports, a Saviour, and not a Slayer.

Such then that are Chriſts Diſciples, muſt learn of him who was meek and lowly, not proud and cruel. Thus far of Gods helping them.

Text. *Then Samuel took a ſtone and ſet it between Mizpeh and Shen, and called it Eben-Ezer.*

In which words we have three things conſiderable,

1. The ſenſe of their deliverance, *Then*
2. Their preſent thankfulneſs, *ſaying*, *Hitherto.*——
3. Their care for the continuance of the memorial of it, *Then Samuel took a ſtone*——

Of each of theſe in their order, and firſt of the

1. Their ſenſe of their Deliverance implied in the word *Then*; When God had thundred on the *Philiſtines* and diſcomfited them, *v.* 10. *When the men of Iſrael went out from Mizpeh and purſued them, and ſmote them until they came to Beth car.* v. 11.

My

My present business is to parallel their Case with ours. The *Israelites* Case was whilst they were unarmed, fasting and praying, and Confessing their sins, and in all likelihood met at *Mizpeh* for the consulting about their Concerns; *so then Samuel judged Israel*, v. 6. as likewise we read of *Israels* meeting there before that time, *Judg.* 10. 17. not thinking or being suspitious, or afraid of any danger near them, but in profound Peace, as to men, and by humbling themselves before God, making their Peace with him. *Then the Lords of the Philistines went up against Israel, and drew near to battel*, v. 10. with which sudden and unexpected danger, they were very much terrified, and in that fear did not sink under, and cowardly run away (as the Emperor *Ferdinands* Popish Army invading the *Hussites* for their Religion, twice did, being stricken by God with a panick fear, never striking one stroke) but they bethought themselves, and betook themselves to the best course they could for their own preservation; they besought *Samuel* not to cease to pray for them; they remembred (most likely) that it was *Moses*'s hand lift up, that gave their forefathers victory; and they themselves went out of *Mizpeh* and pursued them, and God himself thundred upon them so, that the *Philistines* were discomfited and smitten before *Israel*, until they came to *Beth-car*, v. 11.

Lo this their deliverance, and their sense of it appears by *Samuels* setting a stone, erecting a Monumental Trophy of Gods mercy shewn them in that place.

Now should we parallel our Deliverance from the Powder-Treason and Traytors, and theirs from the *Philistines*, we shall find many remarkable Circumstances that heightned the greatness of our danger, and so the value of our deliverance, above theirs.

Which I may but touch.

1. Their danger was from open enemies, from whom they had deserv'd, and could expect no other.

Ours was from pretended Friends, who lived, yea, flourished with Wealth and Honour under the Protection of that King and Laws that they endeavoured the Destruction of; were secret enemies that lived as Friends in the midst of us.

2. The *Israelites* danger was known to them, and could not be hid from them; the Lords of the *Philistines* went up against them in battel in an hostile manner as declared Enemies.

Ours was altogether hidden from us, no sign, token or suspition of any mischief towards, all things calm; and those that call them-

themselves *Roman Catholicks* (a Contradiction in the terms, as a *Particular Universal*) had a very great share in the Kings favour, and pretended greatest satisfaction with it.

Then the Lords of our *Philistines*, the enemies of our Peace and Religion, did not go up with an Army at their heels, though they had Provision to have suddenly raised one; but they went down into the Vaults and Cellars with the Devil at their elbows.

Their under-ground-Contrivances prevented discovery, till our great and gracious God (whose name be ever magnified) who is *Pan Ophthalmus*, and saw those hidden works of darkness, made one of themselves an Instrument of revealing of them and their most mischievous design.

And hence may all Gods faithful Servants comfort themselves, That though the Devils claws be in all our enemies Plots, and our danger, yet still God seeth them, though they do not; and hath, and will have a hand in their Discovery, and in his Servants Deliverance, as he had in *Israels* Deliverance from the *Philistines*, and in our forefathers, and in them our Deliverance from the Powder-Treason.

3. The *Israelites* Danger was what they knew, provided against, and that by all the ways that could be imagined likely to deliver them, as,

1. Humiliation, fasting, weeping.

2. Their own Reformation, they put away *Baalim* and *Ashteroth*.

3. Their importunate desires of *Samuels* praying for them.

4. *Samuels* answering their desire, not only,

{1. Earnestly praying; *He cried.*
{2. But likewise sacrificing a Lamb. *v.* 9.

Samuel set Faith and Prayer on work; first he sacrificed, exercised and acted his Faith on Jesus Christ the true Lamb of God, that was by the Levitical Lambs typified, as being slain from the beginning of the World; and then he earnestly and fervently, not only prayeth, but crieth to the Lord for them.

And having thus taken the right course to make God their friend, for this is the course of his own prescribing, 2 *Chron.* 7. 14. *If my people which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked wayes: then will I hear*, &c. Having taken this course, they then 5. Set

5. Set themſelves forth couragiouſly and valiantly to fight againſt them; and God fought with them, and for them, and made them victorious over their enemies; inſomuch, that they drove them clean out of the field into their ſtrong-hold of *Beth-car*; the conſequence of which Victory was the recovering of their own City, and Peace with the *Amorites*.

Having thus conſidered theirs, let us now ſee what our Danger, and ſo Deliverance was.

1. Our Danger was not from open enemies, but pretended and ſuppoſed friends, who had been many ways obliged to gratitude and good Offices by the favour of their Prince, and the courteſie and kindneſs of their fellow-Subjects.

Oh horrid and unnatural Ingratitude, and almoſt incredible, were it not that we have ſeen and known by woful experience, that the blind zeal of Jeſuit-ridden Papiſts carrieth them againſt all the tyes and obligations that flow from gratitude, kindred, friendſhip, Relation; and in the ſervice of the Devil and the Pope, makes them like *Levi*, to know neither Father nor Mother, Kin nor Relation, Friendſhip nor Gratitude, but tramples down all that's ſacred, that ſtands in the way of their promoting of the Intereſt of the *Roman* Church; and if that be the caſe, then

Tros Tyrius nullo diſcrimen agetur.

Let them be Friend or Foe, Relation or Stranger, their fellow-Catholicks, yea, fellow Plotters too, it's all one; if they are conceived to be blocks in their way, they muſt be removed, if their ſtrength, teachers, and the ſeaſonableneſs of ſo doing, prompt to it. And our Progenitors found that obſervation before mentioned very true in thoſe *Engliſh* Powder-Traytors, *viz.* That an *Engliſh man* Italionated, is a Devil incarnate——

2. Our Danger was hid from us; no ſuſpition, nor fear, nor apprehenſion of it; all ſecure, *Halcyon days of peace*, without any diſturbance. The fear of danger that poſſeſt the Nation in reference to the death of Queen *Elizabeth*, was over.

Sol occubuit nox nulla ſecuta eſt.

Peace and Religion ſetled and maintained in the ſame Condition, Traffick and Trading, Merchandizing and Manufacturage encouraged

raged, and by a ſetled peace with *Spain*, which before was always dubious, now enlarged to the exceeding Advantage of the *Engliſh* Nation.

The old enmity, and ſear of enmity from *Scotland*, now quite removed by the uniting of the two Diadems in one Perſon, who was what his *Motto* (choſen by himſelf) ſpeaks him, *Vere Pacificus.*

Learning encouraged under a moſt learned King; then indeed were *Muſæ regnantes*; and all things in a moſt flouriſhing and moſt proſperous eſtate.

Favour was equally, according to Demerits, extended unto the Catholick Nobility and Gentry.

Books written by Catholicks to perſwade the Papiſts to a quiet ſubmiſſion unto their Princes peaceable Government; when all things carried a fair proſpect to a glorious and happy Eſtate; even then

——Latet anguis in herba.

Then the implacable enmity of Satan againſt all that is good and lovely; then the infatuated zeal of Prieſt-ridden Bygots; ſet them on work, to contrive that work of Darkneſs, that hath no parallel, as to all its Circumſtances, in any Hiſtory; which was invented by the Prince of Darkneſs, carried on by Children of Darkneſs, and laid in a place of Darkneſs; which when it had taken light by *Faux*'s Match, would have proved the blackneſs of darkneſs; and it is to be feared (conſidering the general ſecurity and impenitency of proſperous Mankind) would have ſent many a ſhattered body to the darkneſs of Death; and many a poor unprepared ſoul unto utter Darkneſs; and would have been ſuitable to an *Italian* Revenge, the Deſtruction of ſoul and body.

Tantum Religio poterat ſuadere malorum.

3. Our danger could have no preparation againſt it; for as *Ignoti nulla Cupido*——ſo *nullus Timor*. The *Iſraelites* knew, and provided all poſſible means againſt their danger, by Humiliation, Reformation, Faſting, Prayers, praying to *Samuel* to pray for

 them,

them, and their own valour; but alas! none of these could, or were put in use, or were thought upon in our case.

The Preparations for the Grandeur of the first days Session of Parliament, had put away the thoughts of Humiliation; Feasting excluded Fasting, and Complements and Courtship of Salutations, Prayer.

And, for any endeavours of our own, the nature of our danger prevented all; so that we must say, That our Deliverance was *digitus Dei* alone; no *Samuel* to pray for us, no Army to go forth against our enemies, whom we knew not, nor where to find; and as for the way of their malice by Gun-powder, no possible escaping; so that we must still say, *Non nobis Domine*, Not unto us, *&c.* And, *If the Lord had not been on our side, they had swallowed us up quick.*

Ps. 115. 124.

And let this be our encouragement still, That God is, and will be on the side of his faithful, penitent and praying people, to defend and preserve them (even when care is not, or cannot be taken) from all the Contrivances, and mischievous Plots of the implacable enemies of our Religion, Laws, Lives, Liberties, Consciences; for it is certain, That howsoever God be not in the beginnings of evil enterprises to set them forward, yet at the end he must be, or no end will be; for *Domini sunt exitus.*

Prov. 21. v. 16.

The Horse may be prepared for the battel', the Lot cast into the Lap, the Counsel of *Achitophel* may be taken, *Haman* may obtain the Kings Letters to destroy the *Jews*, the great Fleet at *Ezion Gebor* may be prepared, *Sennacheribs* mighty Army may be listed, the Lords of the *Philistines* may be upon their march, the Powder, and Billets, and Match may be all laid, and a wicked *Faux* ready with his dark-Lanthorn to put fire to it; and how near was our late Popish Plot ripe for execution, when it was discovered!

Yet God defeats them all; for Counsel may be in the heart of man, and words at his Tongues end, and Acts at his fingers end, the Match laid to the Powder, yet nothing shall be said, or done or take effect, except God will have it so; he giveth and denieth success as he pleaseth.

And as for *Samuels* Prayers, or our own endeavour, our Case and Danger was such as could not admit either in particular.

But

But the daily Devotions of righteous perſons (that would have kept fire from Heaven from falling on *Sodom*) and Gods infinite free Mercy prevented their fire from Hell from doing execution; ſo that for the greatneſs of our deliverance manifeſted in the greatneſs of our Danger, we muſt ſtill ſay, *Not unto us, O Lord, not unto us: but unto thy Name give Glory, for thy mercy and thy truths ſake.* Pſ. 115. 1.

For *had it not been the Lord; who was on our ſide, they had ſwallowed us up quick* (had their Fire been kindled, it would have made but one mouthful of King and Kingdom). Pſ. 124. 1.

But *bleſſed be the Lord, who hath not given us as a prey to their teeth.* 6.

Our ſoul is eſcaped as a bird out of the ſnare of the Fowler: the ſnare is broken, or looſed, and we are eſcaped. 7.

Now (as St. *Auſtin* obſerves) a thing is looſed two ways; either after we are ſnared, or before; ſo a Captivity may be ſaid to be turned two ways, by an after-deliverance, or a forehand prevention.

The *Grecians* expreſs by *Prometheus* and *Epimetheus*; the *Latins* by *anteverta* and *poſtverta*; the *Schoolmen* by *praveniendo, ſubveniendo*. The firſt is beſt.

A good buckler to keep off the blow, is better than a good Plaiſter to heal the hurt.

And ſuch was our deliverance, a prevention, concerning which we may ſay, That the Deſtruction intended was the Devils doing, and it is monſtrous in our eyes; the deliverance was Gods doing, and let it ſtill be marvellous in our eyes, that we may be thankful at preſent; and in the eyes of our Poſterity; the memorial of it perpetuated from Generation to Generation; which thankfulneſs was *Samuels* practice at the preſent, and care for the Children of *Iſraels* future remembrance of it, and comes in the laſt place to be ſpoken to.

2. *Samuels* preſent thankfulneſs expreſſed in theſe words, *ſaying, Hiterto hath God helped us.*

He acknowledgeth that God had helped them, and had always helped them. And herein indeed conſiſts the proper form and eſſence (if I may ſo ſpeak) of our Thankſgiving, *viz.*—To recount to his Honour what he hath been to us, and what he hath done for us—

Instances whereof we have in many of *Davids* Psalms. The 136. throughout, and 145. which I shall only point to.

In the two first verses he tells us, That he will extol God his King, and bless his Name for and ever; every day he would bless God, and praise his name for ever and ever.——And how he did, we may see it in the following verses, by declaring of Gods

1. Greatness. *v.* 3, 4, 5, 6.
2. Goodness. *v.* 9.
3. His Works and Saints. *v* 10, 11, 12.

And having reckoned up from the fourteeenth to the twenty-first, many particular Instances of his Acts of grace, and goodness, and greatness, he concludes with declaring what was his own, and what he desires should be of others.——*My mouth shall speak the praise of the Lord. And let all flesh bless his holy name for ever and ever*, v. 21.

Lo this is the Tenor of our blessing God, and declaring our thankfulness to him, when we recount to his Glory and Honour what he hath done for us.

Now this is a wide and comprehensive duty: shall we pass over the imperate, and only consider the elicite Acts of it; such as flow from, and constitute the very being of it? All which we may find in this of *Samuels* expression of his, and the *Israelites* (for he was but their mouth) thankfulness unto God; *Hitherto hath God helped us.*

Now the elicite Acts of thankfulness are five;

1. Observation.
2. Remembrance.
3. Confession.
4. Valuation.
5. Retribution.

1. Observation: For how can we be thankful for that we take no notice of?

Ps. 1. 1, 2. This was *Israels* sin charged upon them, that made them worse than Ox or Ass. The Kindness, and the Circumstances of it, must be observed by us. Thus *David*, *Thou hast brought me hitherto: what am I?* Thus *Samuel*, *Hitherto hath God helped:*

2. Con-

2. Confeſſion with the tongue: Thus *Samuel*, he did not ſet a ſtone and ſay nothing, but he called it *Eben-Ezer*; *ſaying, hitherto hath God helped.*

We muſt not ſtifle, nor impriſon the Apprehenſions we have of Gods Goodneſs in our hearts, but declare them to others.

Hence *David: Come my Children, hearken unto me, and I will tell you what God hath done for my ſoul. And it is a good thing to ſing praiſes unto thy name, to ſhew forth thy loving kindneſs in the Morning, and thy faithfulneſs every night.* Pſ. 92. 2, 3.

Hence he calls his tongue his Glory: How is the mans tongue his Glory, but as it is an inſtrument imployed in the glorifying of God, wherein ſtands mans higheſt praiſe. Pſ. 16. 9. Acts 2. 26.

Meer ſpeech, is the glory of a man above brute Creatures; Eloquent ſpeech is the Glory of the learned above the untaught. Gracious ſpeech, Language of Prayer and Praiſes, is the Glory of a *David*, a man after Gods own Heart.

3. Remembrance: Hence the Pſalmiſt, when he preſſeth his ſoul to praiſe God, calls upon it not to forget any of his benefits. Pſ. 103. 2.

Reflect we muſt on the mercies we enjoy, or we ſhall never be thankful.

Hence God himſelf inſtituted Trophies, Stones, and Days, and other Monuments to continue the memorial of them; and we read it as a commendable and praiſe-worthy deed of the City of *Zurich*, who engraved the year of their deliverance from the *Romiſh* Antichriſt, upon Pillars in Letters of Gold.

4. Valuation: A due eſtimate of the mercies we enjoy at Gods hands. If once we think meanly of them, we ſhall quickly be unthankful for them; if we ſay as *Hiran* of the Cities which *Solomon* gave him, What Cities are theſe? we ſhall ſoon forget the kindneſs, and brand with diſgrace; call them *Cabul*. 1 King. 9. 13.

If once ſay with the *Iſraelites*, Nothing but this *Manna*; we ſhould ſoon prove Murmurers againſt, and not Praiſers of God. When *Korah* thought his being a *Levite* a ſmall thing, then he murmured. Numb. 16. 9.

If Gods Conſolation ſeems ſmall, our thankſgivings will be very ſlender. Job 15. 13.

5. Re-

5. Retribution: an eſſential part of thankſgiving; hence the Pſalmiſt, *quid retribuam*, what ſhall I render?

As *Ahaſueroſh* askt, What done for *Mordecai*? ſo we ſhould ask, what done for God, on his Command, to his Glory? Certainly all we are, have, can do, ſuffer, are leſs than the leaſt of Gods mercies.

Yet an Obligation lieth upon us, render we muſt, give up our ſelves, ſouls, bodies, all we are, have; yet all will fall
Rom. 12. 1. ſhort of what we owe to Gods Glory; and we can give him but his own, πάντα ἐκ τῶν σῶν.

Let us then own God in all we have, and honour him by all we can do or ſuffer for him.

Own him in all our Mercies, all our Deliverances, this Deliverance, our preſervation. And thus expreſs our thankfulneſs as *Samuel* did, by a due Obſervation, Remembrance, Acknowledgment, Valuation and Retribution; and by taking care as he did, to tranſmit the memorial of it to Poſterity, which is the laſt that comes now to be conſidered.

3. *Samuels* care for the continuance of the memorial, in theſe words, *Then Samuel took a ſtone*, &c.

Joſh. 4. 5, 6. A practice that God himſelf had directed, to continue the
Gen. 28. 18. memorial of his great Acts; and was practiced by *Jacob*: and
Sa. 15. 35. 14. here by *Samuel*, which he named *Eben-ezer*, the Stone of Help.

But becauſe, though ſtones be very durable and laſting Monuments, yet time, that is *edax rerum*, may conſume them, or otherwiſe they may be removed: therefore God was pleaſed to fix a memorial of his gracious Acts in time it ſelf, that ſo the renewing of that, might perpetuate the Memorial of them. To this end he had ſet apart fixt days, as the Paſſover, and the days of *Purim*.

The Trophies and Momuments of Stone or Braſs, though the materials may be and continue, yet the Cauſe, Author and Reaſon of their erecting, may be utterly worn out. As the *Pyramids* in *Egypt*, and *Stonehinge* in *Wiltſhire*, no certainty why or by whom placed. But when it's fixt on days in time it ſelf, nothing can wear it out, till time be ſwallowed in eternity.

There

There are three great National Deliverances mentioned in Scripture, each of which had its memorial-day appointed.

1. The Paſſover by Gods command. Exod. 12.
2. *Purim* by *Eſther* and *Mordecai*. Eſth. 9.
3. Dedication of the Temple, which Chriſt himſelf obſerved.

All theſe ſet apart as monuments of thankfulneſs for *Iſraels* Deliveranee from *Pharaoh's* Bondage, *Hamans* Plot, and *Babylons* Captivity.

And ſhould we parallel *Englands* old and late Deliverances with theirs, we ſhould find that they come ſhort in nothing, but are in ſome Circumſtances more eminent and miraculous.

And therefore the Inſtitution of the fifth of *November* for an high and holy day, is a moſt juſtifiable Act; and the obſervation of it a moſt neceſſary Duty on all true *Engliſhmen*, good Subjects, and ſincere Proteſtants; wherein we call to remembrance, confer of, and declare to others, and ſtir up our own hearts to a thankful admiration of Gods wonderful works in our deliverance. Let us ſay as *Samuel*, *Hitherto hath God helped us*: and with *David*, *O how great is thy goodneſs! how terrible are thy works!* and conſider with our ſelves what manner of perſons we ought to be in all holy and godly Converſation; And with the Pſalmiſt, *What ſhall we render!* And what is more fitting? Then ſince this is the Deliverance that God hath wrought, let us do, *opus Dei in die ſuo*, Rejoyce and be glad in it. Pſ. 31. 19. 66. 3. 2 Pet. 3. 11. Pſ. 116.

O let us joyfully, thankfully and affectionately remember the Mercy of this deliverance vouchſafed to us in our Foreſathers; reflect upon the greatneſs of our Danger, and Gods wonderful goodneſs in our eſcape from it.

Our Caſe was that of the Church, Men roſe up againſt, had ſwallowed us quick; and their miſchievous device, like proud and overflowing waters, againſt which there can be no defence, had gone over our ſoul; ſo that had not Gods mercy intervened, we had been a prey to their teeth; but bleſſed be God, our ſoul is eſcaped as a bird out of the ſnare of the Fowler. The Net was broken, and we were delivered, and all by the help Pſ. 124.

of

of the Name of the Lord, who made Heaven and Earth.

In which caſe of theirs, as in ours, were joyned Cruelty, Malice, Violence, Policy, Subtlety, and an irreſiſtable Force, ſuch as is the overpowring of Fire and Water, that burns and deſtroys without Remedy.

And herein ſee and conſider the greatneſs of Gods Mercy in this Deliverance. It was a great State-Mercy, but a greater Soul-Mercy; for hereby the glorious Goſpel of Jeſus Chriſt is continued to us. O ſay not of this, as *Lot* of *Zoar*, *It is a little one.*

Gen. 19. 20.

Let this Mercy then be writ in the Records of our hearts, as well as Statutes, that as what *Mordecai* had done was read by *Ahaſuerus*, ſo this may be by us; not only that we may know it and minde it, but that we may as *Ahaſuerus* did for *Mordecai*, and ſay, What hath been done for God? What ſhall we do for him?

Let us therefore (I beſeech you) anſwer God's expectation, becauſe of this and all other his former and latter Deliverances, for therefore are we put in minde of them. And know we, that if we do not, we may expect that God will expoſtulate with us as he did with *Iſrael.*

Judg. 10. 8, 9, 10.

8. *I brought you out from Egypt, and brought you forth out of the houſe of bondage.*

9. *And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppreſſed you, and drave them out from before you, and gave you this land.*

10. *And I ſaid unto you, I am the Lord your God; fear not the gods of the Amorites, in whoſe land you dwell; but you have not obeyed my voice.*

Yea, we juſtly may fear that he will anſwer us in our Intreaties and Dangers when we cry unto him, as he did them:

Judg. 10. 11, 12, 13, 14.

11. *Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philiſtins?*

12. *The Sidonians alſo and the Amalekites, and the Moabites did oppreſs you, and you cried unto me, and I delivered you out of their hands.*

13. *Yet you have forſaken me, and ſerved other gods, wherefore I will deliver you no more.*

14. *Go and cry unto the Gods which ye have choſen, let them deliver*

ver you in the time of your tribulation. Change we the names, and the things agree.

Let us then anſwer God's expectation, ſince God by this great Deliverance hath continued his Goſpel, (and, O Lord, continue it to us and our Poſterities.) O let us

1. Prize it: As that which exalts a Nation, lifts it up, as it did *Capernaum*, unto Heaven. *He hath ſhewn his word unto Jacob: his ſtatutes and his judgments unto Iſrael. He hath not done ſo with any Nation, and as for his judgments, they have not known them.* Pſal. 147. 19, 20.

2. Improve it. Otherwiſe it will prove a Judgment to us; yea, the Judgment; *This is the condemnation, that light is come into the world, and men love darkneſs.* The neglect of the Goſpel caſts down to Hell, and makes our eſcape impoſſible. Joh. 3. 19. Mat. 13.50. Heb. 2. 3.

3. Walk worthy of it, anſwerable unto it, and to God's expectation from us, becauſe of it. *Let your converſation be as becometh the Goſpel. Walk worthy of the Vocation wherewith we are called. And thereby adorn the Doctrine of God our Saviour in all things.* Phil. 1. 27. Epheſ. 4. 1. Tit. 2. 10.

To theſe ends *Joſhua* minds *Iſrael* of what God had done for them; and amongſt other things, *How Balak, Son of Zippor King of Moab, aroſe and warred againſt them, and called Balaam the Son of Beor to curſe them: But he would not hearken unto Balaam, but he bleſſed them ſtill, and delivered them out of Balak's hand.* Joſh. 24. 9, 10.

And after many other ſignal Mercies ſhewed to them, he concludes with God's expectation from them. *Now therefore fear the Lord, and ſerve him in ſincerity and in truth, and put away the gods which your Fathers ſerved on the other ſide the flood, and in Egypt; and ſerve ye the Lord.* 14.

And as it was then, ſo it is ſtill; God's expectation from us upon our Deliverance is, *That we ſhould ſerve hem without fear, in holineſs and righteouſneſs before him all the days of our life.* Luke 1. 74, 75. Not that we might exclaim againſt the foulneſs of the Fact, or inveigh againſt the Monſters that were the Actors of it, or bleſs our ſelves for ſo fair an Eſcape, or keep a day in the Memorial of it; much leſs were we liberate, that we ſhould become Libertines: To ſit down to Eat, and to Drink Healths after new and unſeeming Modes, and to riſe up to Play; But

that we might ſerve God in Holineſs and Righteouſneſs all the days of our life.

Job 11. 15. Serve we ought, though we ſhould not be delivered; as the holy Martyrs did: The three Princes in *Daniel*, and *Job* reſolved he would, though God ſhould kill him. How much more ought we, when we are delivered, (and that aforehand, by way of prevention) to render unto God Evangelical and acceptable Service and Sacrifice of Thankfulneſs and Love!

Serve Him we muſt then, in Holineſs and Righteouſneſs; and that not only in the ſight of men, but before him; and that not for a ſpirt or fit, but all the days of our Life. Let not our Holineſs be as the *Phariſees*, in our Fringes and Phylacteries, in outward expreſſions, in hearing the Lectures of the Law, no matter how we live. Let not our Holineſs be like the *Sadducees*, live indifferently well; but believe neither Spirit, nor look for any Reſurrection: Not like *Agrippa*'s, who was h. lf perſwaded. Not in Holineſs only, not in Righteouſneſs only, but in both, and that for ever.

And as for our preſent deportment,

Let us rejoice in the day which the Lord hath made.

Iſa. 20. 13. Neh. 8. 9, 10. When God calls to faſting, it is a ſin to feaſt; and when to rejoycing, it's a ſin to mourn.

Had this Plot taken effect to the deſire and expectation of the Projectors, there would have been a Jubile in *Askalon*.

Shall we not then rejoyce, and be glad outwardly in body, inwardly in Spirit? let our joy be ſuch as may be ſeen and perceived by face, voice, countenance, habit and geſture; *bind the ſacrifice with cords unto the horns of the Altar. Let our hearts be glad, and our Glory, our tongue rejoyce. Bleſs the Lord in the Congregation. Let the Singers go before, and the Players on the Inſtruments follow after.*

Pſal. 118. 27. Pſal. 16. 9. Pſal. 68. 25, 26.

Let us ſay with the *Pſalmiſt*, *My lips ſhall greatly rejoyce when I ſing unto thee: and my ſoul which thou haſt redeemed.*

My Tongue alſo ſhall talk of thy righteouſneſs all the day long: for they are confounded, they are brought unto ſhame that ſeek my hurt.

But let us be ſure that our joy and rejoycing may be in the Lord; ſuch as God may be pleaſed with.

Not in the day of our Kings deliverance, make our ſelves

or

or others ſick with bottles of Wine; not ſit down to eat, and drink healths, and riſe up to play; for with ſuch mirth God is not well pleaſed, but doth threaten to ſpread the dung of ſuch feaſts upon their faces, and curſe their Bleſſings. Hoſ. 7. 5. Exod. 32. 6. 1 Cor. 10. 5. Mal. 2. 3.

Now that our rejoycing may pleaſe God, we muſt begin with *Halelujah*, and end with *Hoſannah*.

David gives us a pattern; *Open to me the gates of Righteouſneſs I will go into them, and I will praiſe the Lord. Save now, O Lord, I beſeech thee: I beſeech thee ſend now proſperity.* Pſal. 118. 19. 25.

Thus ſhould we be joyful in Gods houſe of prayer; but ſtill remember to rejoyce in trembling, becauſe we know not what a day may bring forth, *Prov.* 27. 1. Iſai. 56. 7. Pſal. 2. 11.

Joyn we then praiſe and prayer; thankſgiving for the mercies we have received, and prayers for the mercies we ſtill ſtand in need of.

All the Pſalms are reducible to two words, *Halelujah* and *Hoſanna*, not to be ſevered. Neither of theſe, if alone, will proſper, nor are acceptable when not united.

O then! let us now do both; praiſe God for our former and latter Deliverances from the many attempts of our Popiſh Adverſaries, the *Spaniſh* Invaſion, Gunpowder Treaſon, many preſervations of Queen *Elizabeth* of bleſſed memory, and our own deliverance from their truly real Plot, and intended Miſchief (which God preſerve us from).

Pray unto him for the continuance of his gracions providence over us, and protection of us. For, ſuppoſe that all were dead that ſought our lives: Say they are: but is the Devil dead too? If he be not, it ſteds not much if they were.

His Powder Mill will ſtill be going, he will be as buſie as ever in turning over all his devices, in turning himſelf into as many ſhapes as *Proteus*; and all to turn us to miſchief. And therefore we have, and ſhall have always cauſe to follow our *Halelujah*'s with our *Hoſanna*'s; pray, as well as praiſe, in reference to our Popiſh Adverſaries; That God would abate their pride, aſſwage their malice, and confound their devices; That the Life of our moſt Gracious King may be preſerved; the Proteſtant Religion, our Lives and Liberties ſecured from all the deviliſh attempts of our implacable enemies the Jeſuits and their Proſelytes.

Oh let all that are now in the House of the Lord, especially those amongst us that are of the House of the Lord, earnestly and affectionately pray for our most Gracious King, as in duty
1 Tim. 2. 2. we are bound, because God commands it; and out of respect to our own tranquility that is wrapt up in his safety, that God would continue forth his goodness towards him, and bless him with length of days, with strength of health, with the encrease of all Honour and happiness, with Terror in the eyes of his Enemies, with Grace in the eyes of his Subjects, with whatsoever *David* or *Solomon*, or any other King that was happy, was blessed with, a long continuance of the Peace and Glory of his Kingdoms on earth, and with the eternal Kingdom of Glory and Peace in the highest Heaven. To which God bring us all for his infinite mercy, through Jesus our blessed Saviour. *Amen, Amen.*

FINIS.